AUM

The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine, that it is which we must search out, which we must try to understand.—*Chandogya Upanishad.*

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Illusion.

IF man were capable of receiving and assimilating the whole of Truth, pure and undiluted, he would no longer be man, but a god. The whole of evolution throughout every kingdom of nature seems to be carried on by a series of illusions, the proportion of Truth or reality concealed under each process, or evolved by its means, being infinitessimally small in proportion to the bulk of its evolutionary veils or garments. Indeed, the lower we descend in the scale of being, the greater the disproportion—the less of spirit, the more of matter, as in the stone, the rhinoceros, and the prizefighter. That which to the purely outward observer seems the essential portion in the flower, the exquisitely tinted petals of the rose, the gorgeous rays of the sunflower or the dahlia, plays a comparatively unimportant part in the economy of nature, whose intention is fruit, seed, reproduction. The increase of the ornamental, such as doubling or trebling the petals of the rose or cherry, is at once resented by the cessation of fruit-bearing, which would seem to imply that, though illusion is in the scheme of nature, it is yet only useful when directed toward a certain end. So long as this is the case, illusion, even when perceived to be

such, is never unbeautiful or ridiculous; on the contrary, it can only be pleasing, for it possesses one of the truest essentials of beauty, that of the perfect adaptation of means to an end. Thus the play of the little child, the one with her dolls and her imitations of domestic life, the other with his soldiers, horses, ships, or fortresses, is never unpleasing, though even the child itself is conscious of the illusion; it is one of nature's educative processes. The play of fancy of the poet, the painter, and the sculptor, even the effort of the actor, illusive and transitory though these may all be, are not in their best aspects mere pastimes and foolishness, but beautiful, inasmuch as they subserve their true end, as they are capable of producing fruits in the minds or hearts of others. Yet if the idea behind the form had been presented bare and devoid of the beautiful imagery and language in which it was clothed, would it have produced the same effect on the minds of the majority? A few would have appreciated and cherished it, but what of the many? Shall they not be ministered unto, and is not all the beauty of the external world for this purpose, illusion though it be?

The same rule applies to religions in their ceremonial and externals generally. To the Sage the words "Know thyself" may be the core of all philosophy, may suggest endless possibilities of victories to be gained over the lower nature, of the final triumph of good over evil, of the true place of man in the universe, of his potentiality for godhood. But for those of lesser mould, myth and allegory, ritual and ceremonial must shadow forth the deeper truths, some rule of life must be imposed by authority on those who cannot steer their course in safety alone, some easily comprehended theory must account for the riddle of existence, some consolation must be attainable for those who cannot yet bear the burden of sorrow unaided, or face the fierce light that is reflected from the pure rays of naked truth. And it seems to lie in the nature of things that such illusions must appear and be received as truth so long as the necessity of each mind requires it; even after its illusiveness is perceived, it is scarcely possible to dispense with it at once, without danger of excessive re-action and a fall into blank despair or a denser superstition. To ask people to abandon a creed or even a church which has served them through many years of life as the garment by means of which they have clung to the Infinite, is to assume a responsibility from which the pious would refrain, and which the wise man would scarcely dare to arrogate to himself.

It is doubtful whether the conception of the Eternal is or can

be received by any man at second-hand from priest or minister. Each one must surely image to himself the Divine after some fashion of his own, based partly perhaps on the suggestions of book or teacher, still thrown into new form by every separate mind, whether it be as Light Illimitable, as Love Unspeakable, or even as a Man of Sorrows, forgiving the sins and compassionating the woes of a tortured humanity. It would be a sacrilegious hand that would tear away the crucifix from the heart of one who had given up every worldly tie to serve those whom she regarded as the poor of Christ, and tried to substitute for this "illusion" the triangle, the square, and the circle. The husk which covers the ripening fruit must be left to the compelling power of nature to open gradually and at its proper time; those who tear away the protecting calyx will never see the bud expand into the blossom. The child deprived of toys and fun, of the merry voices of companions and of healthy romping exercise, who instead of devouring John Gilpin was fed at five years old on Greek verbs, might develop into a John Stuart Mill, but the man who had missed the illusions of youth fell into a far more lamentable one in his old age.

Not less inevitable to gradual evolution are the illusions of motherhood. Is it not partly the belief that the new-born child is her own, her "very own", fresh from the hand of God, that is the spring of the mother's tender, ceaseless, and self-sacrificing care through all the years of its helplessness and the waywardness of its youth, before blind affection ripens into a reasoning friendship? Were prospective motherhood to learn that the offspring so patiently and hopefully expected would be the reïncarnation of a former murderer, would she love and cherish it at the expense of her own life, and give up her best years to its upbringing and education? The whole question of love and marriage with its results, including as it does some of life's greatest illusions, is one of the deepest problems with which Theosophic thought will have to deal in the future.

Many persons skip the preface of a book, and in so doing miss the whole drift of the author. When we can afford to smile at our own illusions, we need not forthwith seek to deprive others of theirs, so long as the charm lasts and they are satisfied.

The poet's warning is not without significance:

> "Lift not the painted veil
> Which those who live call life."

E. KISLINGBURY.

Iconoclasm toward Illusions.

A DISPOSITION not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the Church are not necessary for the prevailing of good morals; and, on the other hand, immorality, vice, and crime in places high and low coëxist with a formal declaration of belief in the church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of

priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveler to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reïncarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity", now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. Mana.

Three Letters to a Child.

NO. 1.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—I was very much interested, a little while ago, to hear from your mamma that you had been asking her various questions about how the world was made, and how things began, and so on, and the reason I was interested was because these are just the questions all little girls and boys are sure to ask, and just the questions I used to ask myself. I think I was about seven, a little younger than you are now, when I had answered many of them in my own mind, and *to* my own mind, and had resolved that some day or other I would get up a "Crusade of the Children" like the one I read about in my history, and we would go about the world teaching the grown-up people a good deal they did not seem to know! Of course I learned as I grew older myself that the grown-up people often knew more than they pretended, and sometimes said "I don't know" because they did not want to take the trouble of putting difficult

things into easy words that a child could understand. And sometimes they really didn't *know*, but could only guess, or imagine, or infer. But there are more ways than one of knowing things, which I will not stop to explain here, but will only remind you that you seem to know some things that nobody has told you, but that you seem to feel in your heart, and some things you have learned from books, and some things have been told you by other people.

If you were to find an old chimney standing in a lonely field, I think your eyes and your wits are sharp enough to tell you that that chimney must have been part of a house belonging to some one, and that "some one" must have been poor and lonely, because the house was certainly very small and far away from other houses, and it must have been built a long while ago, because the ruins were all grown over with grass and weeds, and a little tree was growing out of the top bricks of the chimney.

And if you told your mamma these things, and she asked how you knew all that, I think you would probably say, "Oh, I know it!" Well, that sort of knowledge that is made of seeing one or two things and guessing at what they mean is called *inference*, and much of what the wisest men have to tell us about the beginnings of things is inference, because, of course, they were not there to see, but can only guess, as you guessed that there must once have been a house where you found a ruined chimney. Some of these scientific men are so clever that if you show them one little bone they can tell you all about the animal it belonged to, and some of them are so stupid that they cannot see any real difference between your brain and your mind. Your brain is part of your body, just as your blood is, but your mind is the *thinker* inside the brain, and it is this *thinker* which really decides for you as to what you believe, and what you do not believe, to be true.

Now if we are going to learn anything at all about the beginning of the world, I think we shall have to fall back upon *inference* to a very great extent. That is, I think we must find out some facts about things we really know, and they will help us to find out the truth about things we don't know. If you ever tried to put together some of those pictures that are all cut up in queerly shaped pieces, you will remember that after you had put together a certain number of the pieces you could tell by the shape of the hole they left what the form of the piece must be to fill it. And so with the learned men; they very soon found out what thing was needed to help them out with *their* puzzle. They saw that they must find some one thing that everything was made of, or they should never get back to the beginning. Just as if you

wanted to know how all kinds of cake and all kinds of pies and all kinds of bread were made, and your mamma should tell you you must first know what *flour* was, because they were all made of flour, mixed up in different ways and cooked in different ways. And so these learned men thought and thought, and pulled things to pieces and got at their very insides, till at last they discovered, I don't know how many thousand years ago, that you can turn everything that goes to make up the world into two or three kinds of gas, and that if you are clever enough you will see that even these two or three kinds are only varieties of one original stuff that they called *matter*, and that this was stirred about and mixed up in various ways to make earth, or water, or air, or vapors, or fire, and out ofthese first mixtures all other things were made. And the wise men found that whatever they knew or didn't know about matter, they did know this, that it was always moving. If you look at the very smallest speck of anything in a strong microscope or magnifying glass, whether it be a little bit of a leaf, or a tiny drop of blood, or even a bit of amber so small that your eyes can't possibly see it without the glass, still you will see its tiny particles moving, moving, moving, all the time and forever. And if you look at the stars from night to night, you will see that they too move, and you will be told that our earth is one of the stars, and is swiftly moving round the sun. So you see we have another thing that must have been before the world began, and that is *Motion.*

But this letter is long enough, and I must wait till next time to tell you more about Motion.

KATHARINE HILLARD, F. T. S

Prophecies by H. P. Blavatsky.

IN the introduction to the *Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century (Introd. xxxvii), she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected à priori in this century.*"

This is quite definite, and was a prophetical statement. All

Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one.* For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally that *its teachings antedate the Vedas*".

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death—already accomplished—Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H. P. B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity—she herself being the one for this Century—she observes significantly: that "In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once mysterious source of the Nile, the

source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found".

Herein are two prophetical intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future she says (Introd. xliv), "And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the new Cycle at the end of which not a few accounts will be settled and squared between the races".

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of to-day. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

Problems in Psychology.

THE materialist will claim the eternity of Matter, the eternity of Force, the universality of Law, and therefore the Eternity of Nature. Eternal Nature is, therefore, an expression with which the intelligent materialist has no reason to quarrel. A ceaseless Evolution takes the place of the old idea of Creation. All Time, past, present, and future, is involved in this ceaseless Evolution. Matter exists in many forms, and differs very widely in density, mobility, etc. So also with force, which manifests in an endless variety of modes. We use the generic terms matter and force so as to include all forms, and these generic terms have

been admitted by many leading scientists of the present day to imply a common substratum, a universal substance from which all forms of matter have differentiated, and a universal energy appearing in many forms. A very considerable portion of modern investigation proceeds from these general concepts of Eternal Nature. When, however, it is proposed also to use the generic terms Universal Spirit, Universal Mind, Universal Consciousness, and Universal Life, the average materialist protests, because of the Mechanical Theory of modern science which undertakes to reduce all problems to mass and motion.

Without stopping to show the absurdity of such a position, we may simply remark that there is precisely the same justification for the idea of Universal spirit, mind, consciousness, and life as for matter, force, and law. In any last analysis we know as much of the one as of the other. Neither is any one less justified by sound reason than another. The materialist without greatly changing his idea has simply to enlarge his thought and improve his methods. We might add that universal spirit, mind, consciousness, and life are latent and potential in Eternal Nature, though manifesting under certain definite conditions, in certain definite forms, and always under the dominion of universal law. The ability to recognize any of these multitudinous manifestations depends on the point gained in the evolution of the individual. We are compelled by logic and analogy to admit that manifestations may be continually occurring around us of which we are entirely unconscious, and as a higher consciousness is evolved in us these manifestations may become known to us. These are logical deductions from common experience, and warranted by the known laws of evolution. In other words, man is capable of recognizing and apprehending universal evolution, according to the degree and extent of his own evolution.

Now the common factor in Eternal Nature and in man by which, while involved in and evolving with nature, man is enabled to know both nature and himself, is *Consciousness*. All of manifested nature has been designated as embodied consciousness. The relation of universal consciousness and individual consciousness is as logical and apprehensible as universal and individual life, or as universal matter and force, and any special differentiation of matter and force occurring either in man or in nature. What consciousness may be *per se*, we know as little as we know the ultimate nature of matter and force. Nearly all of the leading scientists of the day admit that in the last analysis we know really nothing of matter and force. It may, therefore, be logically claimed that

our knowledge of mind, life, and spirit is of precisely the same character, derived in the same way as is our knowledge of matter and force, *viz.*, through conscious experience in the process of evolution. Beyond this is simply a war of words, empty and profitless. In the Theosophical classification of the seven-fold principles or planes of eternal nature we find *Mahat*, or Cosmic Ideation. It is the principle of all forms, universal mind, the phenomenal aspect of universal spirit, or consciousness. Universal consciousness manifests only as universal mind, and this universal mind is the origin of consciousness in man. Universal consciousness is latent, potential, unmanifested. It is the "rootless root". Universal mind or cosmic ideation is the phenomenal aspect of universal consciousness, is its differentiation, while this root from which it springs remains potential and forever concealed. Cosmic Ideation, therefore, manifests that eternal potency which is itself forever concealed, and by differentiation throughout the universe gives form and law to all phenomena, while sinking its roots into that which is itself rootless, because it is the universal, unknown, and forever unknowable source of all. However widely differentiation proceeds, even down to the lowest plane of matter, there is through every manifestation, in every atom of matter, and in every element of force, the endless thread or root connecting the latest differentiation with its primal source. Out from this unknown source of all nature, all being and all life, have all things come, and back into it must all things return.

Here, then, we have the metaphysical basis and the sound philosophy for all psychological problems. Man is an epitome of eternal nature. Mind in man is related to his own consciousness, as cosmic ideation or universal mind is related to universal consciousness. The known, the manifested, the phenomenal is differentiated from the unknown, the unmanifested, the *noumenal*. Observe the logical sequence. Consciousness in man is the root of mind; universal mind is the root of man's consciousness: universal consciousness is the root of universal mind. In the outbreathing of Brahm, or the one life, an unbroken chain runs through all being and all creation, connecting all with the ever concealed "Principle of Principles". Nature and man evolve on lower and still lower planes by virtue of their continually involving their original source or potency, and their continual differentiation of the original substance and energy. Man is thus at one with eternal nature, and his consciousness is but one remove from its original source. Beyond this the problem in man's evolution is his Manasic development, or the differentiation and phenomenal display through his

varied experience of his states of consciousness. Amid all of man's varied experiences, in all mental states, in delirium, hallucination, hypnotization, insanity, even down to imbecility and idiocy, the substratum of mind, *i. e.*, consciousness, remains the same. In sleep, in dreams, and in dreamless sleep, consciousness still remains. That which so continually and so greatly changes is the relations and manifestations of mind to its root, consciousness. Mind is the basis of man's experience, the theater of his evolution, the battle-ground wherein is fought out his triumph or his defeat as a self-conscious, rational individuality.

All that I am is the result of what I have thought. It is composed of my thought, it is made up of my thoughts.

The potency of all that I may yet be lies concealed in my consciousness, as the source of the fountain lies concealed in the bosom of mother earth. The plane of all illusions is in my mind. If I control and suppress thought and sink back into consciousness, silencing the voice of the many, I shall hear the voice of the *One*, the Eternal

J. D. Buck.

Reincarnation in the Bible.

AN exhaustive paper on this subject is not contemplated in this article, but even a sketch will show that the Christian Bible has in it the doctrine of Reïncarnation. Of course those who adhere only to what the church now teaches on the subject of man, his nature and destiny, will not quickly accept any construction outside of the theological one, but there are many who, while not in the church, still cling to the old book from which they were taught.

In the first place, it must be remembered that the writers of the biblical books were Jews with few exceptions, and that the founder of Christianity—Jesus—was himself a Jew. An examination of his own sayings shows that he thought his mission was to the Jews only and not to the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel". This clearly referred to the Jews and as clearly excluded the Gentiles. And on one occasion he refused for some time to do anything for a Gentile woman until her importunity at last compelled him to act: and then too he referred to his mission to the Jews. So in looking into these things we must also look at what were the beliefs of the day. The Jews then most undoubtedly believed in reïncarnation. It was a commonly accepted doctrine as it is now in Hindustan,

and Jesus must have been acquainted with it. This we must believe on two grounds: first, that he is claimed by the Christian to be the Son of God and full of all knowledge; and second, that he had received an education which permitted him to dispute with the doctors of divinity. The theory of reïncarnation was very old at the time, and the old testament books show this to be so.

"Proverbs" gives the doctrine where Solomon says he was with the Creator from the beginning and that then his (Solomon's) delights were with the sons of men and in the habitable parts of the earth. This disposes of the explanation that he meant he existed in the foreknowledge of the Creator, by the use of the sentences detailing his life on the earth and with men. Then again Elias and many other famous men were to actually return, and all the people were from time to time expecting them. Adam was held to have reïncarnated to carry on the work he began so badly, and Seth, Moses, and others were reïncarnated as different great persons of subsequent epochs. The land is an oriental one, and the orientals always held the doctrine of the rebirth of mortals. It was not always referred to in respect to the common man who died and was reborn, but came up prominently when the names of great prophets, seers, and legislators were mentioned. If readers will consult any well educated Jew who is not "reformed", they will gain much information on this national doctrine.

Coming now to the time of Jesus, all the foregoing has a bearing on what he said. And, of course, if what he said does not agree with the view of the church, then the church view must be given up or we will be guilty of doubting the wisdom of Jesus and his ability to conduct a great movement. This, indeed, is the real position of the Church, for it has promulgated dogmas and condemned doctrines wholly without any authority, and some that Jesus held himself it has put its anathema upon.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had thus been punished by the Almighty, and asked Jesus whether the man was thus born blind for some sin he had committed, or one done by his parents. The question was put by them with the doctrine of reïncarnation fully accepted, for it is obvious the man must have lived before, in their estimation, in order to have done sin for which he was then punished. Now if the doctrine was wrong and pernicious, as the church has declared it to be by anathematizing it, Jesus must have known it to be wrong, and then was the time for him to deny the whole theory and explode it, as well as definitely putting his seal of condemnation upon it for all time.

Yet he did not do so; he waived it then and said the blindness was for other reasons in that case. It was not a denial of it. (See November *Forum*).

But again when John the Baptist, who had, so to say, ordained Jesus to his ministry, was killed by the ruler of the country, the news was brought to Jesus, and he then distinctly affirmed the doctrine of reïncarnation. Hence his waiving the matter in the case of the blind man is shown to have been no refusal to credit the theory. Jesus affirmed the doctrine, and also affirmed the old ideas in relation to the return to earth of the prophets by saying that the ruler had killed John not knowing that he, John, was Elias "who was for to come".

On another occasion the same subject arose between Jesus and the disciples when they were talking about the coming of a messenger before Jesus himself. The disciples did not understand, and said that Elias was to come first as the messenger, and Jesus distinctly replied that Elias had come already in the person called John the Baptist. This time, if any, was the time for Jesus to condemn the doctrine, but, on the contrary, he boldly asserts it and teaches it, or rather shows its application to certain individuals, as was most interesting and instructive for the disciples who had not enough insight to be able to tell who any man was in his real immortal nature. But Jesus, being a seer, could look into the past and tell them just what historical character any one had been. And so he gave them details about John, and we must suppose more particulars were gone into than have come down to us in the writings naturally incomplete and confessed to be but a partial narrative of the doings and sayings of Jesus.

It must now be evident that there is a diametrical disagreement between the church and Jesus. The church has cursed the doctrine he taught. Which is right? The true believer in Jesus must reply that Jesus is; the church will say it is right by acting on that line. For if the doctrine be taught, then all men are put on an equal basis, and hence the power of the human rulers of heaven and earth is at once weakened. Such an important doctrine as this is one that Jesus could not afford to pass over. And if it is wrong, then it was his duty to condemn it: indeed, we must suppose that he would have done so were it not entirely right. And as he went further, even to the extent of affirming it, then it stands with his seal of approval for all time.

John the Revealer believed it of course, and so in his book we find the verse saying that the voice of the Almighty declared that the man who overcame should "go out no more" from heaven.

This is mere rhetoric if reïncarnation be denied; it is quite plain as a doctrine if we construe it to mean that the man who by constant struggle and many lives at last overcomes the delusions of matter will have no need to go out into life any more, but from that time will be a pillar, what the Theosophist knows as "Dhyan Chohan" forevermore. And this is exactly the old and oriental doctrine on the point.

St. Paul also gives the theory of reïncarnation in his epistles where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born. It is obvious that the Lord cannot love or hate a non-existing thing, and that this means that Jacob and Esau had been in their former lives respectively good and bad and therefore the Lord—or Karma—loved the one and hated the other before their birth as the men known as Jacob and Esau. And Paul was here speaking of the same event that the older prophet Malachi spoke of in strict adherence to the prevalent idea. Following Paul and the disciples came the early fathers of the church, and many of them taught the same. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople 500 years after Jesus saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were ignorant men, most of them Gentiles who did not care for old doctrines and, indeed, hated them. So it fell out of the public teaching and was at last lost to the Western world. But it must revive, for it is one of the founder's own beliefs, and as it gives a permanent and forceful basis for ethics it is really the most important of all the Theosophical doctrines.

WILLIAM BREHON.

Interference by Adepts.

WHEN things are palpably going wrong in any department of life, and it is known that men deeply interested therein have both the power and the skill to effect correction, they are naturally expected to apply them. To abstain seems a denial of either the interest or the ability. And so when the bitter sorrows of a vast humanity, or calamitous mismanagement in national affairs, or the ills of a locality pain a philanthropic heart, and when it ejaculates a wish that it was mighty enough to arrest the whole evil and dry away the tears from every face, instinctively it wonders why Those who are do not. What is the use of

prerogative if it lies motionless when most needed; of what real value are superior knowledge and power if they do not avert catastrophe and abate suffering? And, indeed, what are we to think of the claim that They are tender and sympathetic and beneficent, if on the face of things They appear wholly indifferent and inactive? Masters would seem a superfluity in Nature if, while able to cure evil and establish good, They let each work itself out untouched.

We shall never solve this anomaly unless through the principle of analogy. Do we instantaneously rectify every evil where we have the power? Every parent and employer can answer this question, every teacher and guardian. All intelligent education is based on the doctrine that truth is real to a mind only as it is realized, and that the realization comes through experience. Guidance, suggestion, warning may be proffered, but, if defied, no amount of coercive restraint can vindicate their wisdom to the recipient: he must learn it only through the results of defiance. A muscular father could always hold back a son from games or projects involving risk, but only at the sacrifice of his own time and the boy's experience. A teacher could always interpose when a pupil was at bay over a problem in mathematics or translation, but what would become of the patience, the resolution, the persistence, the mental dexterity which are the fruit only of self-effort? And what, too, of the healthy glow from conquest which is sweeter far than a relief conferred? It is by undergoing all the processes which lead from inexperience to maturity that a mind becomes developed in its own powers, and that it sees the reason for things and the reality underlying form. This never arrives through the dictum of another, or his enforcement of counsel however wise. The governments known as "paternal" are fatal to self-reliance, and foster a childishness of spirit and judgment which results in national decay. It is as men and nations work out their own problems that they reach wise and enduring issues.

Nor is this the only reason why Adepts are not interposing powers. Ordinary men, being less enlightened, must necessarily have other convictions, and the less the enlightenment the more positive the adherence to them. Any different course would therefore have to be secured through sheer coercion, and the violent subjection of another's will is a thing repugnant to the universal Law, to Justice, Right, and the very initial principles of Occult training. An Adept's nature would preclude the wish for any pressure beyond currents of intelligence and good feeling, and, if it could so far reverse itself, it would be held in check by Law.

And then there is the deep conviction of the sacredness of Karma. To wrest forces from their natural course would do much more than introduce confusion and disorder into the moral world: it would be to create new forces to re-act on their authors. Thus the two-fold result would follow, that the normal order would be disarranged and its ordained good be lost, and the created forces would rebound into the sphere which, because of its occultly-acquired harmony with Law, has surpassed the range of Karmic influence. Illegal interference by Adepts would therefore not only make things worse for men, it would put an end to Adeptship.

But how, then, it may be asked, can Adepts act at all? Why is not suggestion, influence, thought-impression as much an interference as restraint? Simply because it is in accordance with Law and not in contravention of Law. Here again analogy illustrates. We point out to a less experienced person a better way than his own, we suggest to our fellow-men more sagacious plans and easier methods. The bringing of more light is ever a gracious and worthy act. It proffers, it does not insist; it aids, it does not coerce. The choice, and therefore the responsibility, still rest on the one approached. There is no subversion of will, no restraint of freedom. No counter-forces are aroused, and no Karmic reaction excited. The gentle influences of a kind coöperation steal peacefully over the mind addressed, and what would be resentment at dictation is gratitude for assistance. There is health in help: there would be palsy in prescription.

And so, it would seem, the policy of Adepts finds its vindication in our own. When we wish to change the course of a neighbor or a nation, we know that it can effectively be done only as the conviction prompting to that course is changed, and so we expound the contrary considerations and suggest such facts as may operate on reason. Absence of dogmatic method is the first requisite to tact. The plastic material of the human mind is moulded by manipulation, not by blows. Thus the Adepts work. On the flowing currents They let loose a thought which shall be borne along to a harbor where it will be welcomed; They put a motive within the attractive range of a vigorous soul; They gently feed an aspiration which is weakening or a force which has declined. Ever alert for that beneficence of which They are the embodiment, They see with eagerness every glance towards higher possibilities, every motion to a loftier plane. And then They aid it. They know how They were aided as They struggled on to Their present sphere, and They pay the debt by passing on that given

strength. It may not be possible to obliterate human misery, for nothing can do that save obliteration of the human ignorance and folly which produce misery, but it is possible to prompt a wish for its obliteration, and then to help each philanthropist attempting it. And however silent the Masters may seem, and however remote and listless, no man who deeply feels the call to altruistic effort need doubt that it comes from that hidden Brotherhood, and no man who responds to it need imagine that They who have reached him with Their voice will not reach him with Their help.

ALEXANDER FULLERTON.

Rounds and Races.

A FUNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached

do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below", we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled "Evolution" found on page 117 of THE PATH for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave has passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing,

however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coëxisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race: it is not entirely clear whether we in the United States to-day belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain trom globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred and forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which

consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in the *Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in vol. vi of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain: "It only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH". (The capitals are in the text). Vol. I, p. 166.

"When 'other worlds' are mentioned . . . the Occultist does not locate these spheres either *inside* or *outside* our earth . . . for their location is nowhere in the space *known* to and conceived by the profane. They are, as it were, blended with our world, interpenetrating it and interpenetrated by it". Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reïncarnation, (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped. ALPHA.

Imagination and Occult Phenomena.

THE faculty of imagination has been reduced to a very low level by modern western theorisers upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest

importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls". Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagina-

tion in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H. P. B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their

brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for

him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

TEA TABLE TALK.

IF there is a quality valued by this world and seeming to entitle its possessor to the rewards of the next, it is that of Sympathy. How many cruel misfortunes has it not assuaged? The sympathy of a friend! Is not its praise chorused by the public and infinitely relished by the private individual? Does it not provide a bed of mental—and moral—down for the sufferer? And in all this tribute to the delightful quality, who thinks of the cost to the donor?

For it costs. Often the prize is heavy. The sympathizer is what he is by virtue of a highly evolved nervous organization and a plastic imagination. The former mirrors the image of the sufferer upon the latter and enables the sympathiser to put himself, literally, in his friend's place. He feels as feels the sufferer, but more so, for the image of suffering he reflects upon his nerve aura is plus himself, is plus the power of his own plastic potency. The exquisite refinement of the nature which can thus experience the pain of another is in itself a pain. It is a species of moral torture. It is also an instrument of progress, used by the underlying soul as a means of evolutionary advance, and hence needs not our pity, since this is experience of and in the mind, which counts to the full in evolution. Below this mental plane, however, are some curious manifestations of sympathy, quite devoid of mental or moral bearing, species of chemical sympathy, so to say, physiologically expressed, and evidently due to a sensitiveness to vibration. Take, for example, the phenomena of nausea, or other

light illness, felt by one of a married couple the moment it is undergone by the other. Or, as a widely different example, consider the recent experiments made by Dr. Luys at the Charité Hospital in Paris, as well as by Col. Roche, administrator of the Ecole Polytechnique. These gentlemen found that "it was possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the subject, and that the subject not only felt but showed signs of any mark made on the negative", such as a mark made with a pin on the hands on the negative, which the living subject would not only feel with pain, but which would also appear on his hands. We have here what may be called—for want of a better name—sympathetic astral vibration.

A young lady wrote me that the household in which she lived was thrown into a state of commotion and anxiety, following upon which its various members began to see astral forms—shadowy figures of persons—about the house. The inquiry followed, whether these were the astral forms of persons who had experienced a like trouble and were sympathetically attached to the place. It seems more probable that the etheric tension produced throughout the etheric field of the house by the nervous excitement of the residents, added to the heightened vibratory ratio of their nerve auras, had made visible to them those pictures always existing in the "latent light" of which even the late Professor Draper took note.

A correspondent writes:

"Not long ago a married sister spent a week at my house, where there was no one excepting our two selves and the servants. One morning I woke up shortly before daylight with a pain in my stomach, so severe as to cause me to rise and walk the floor. It soon passed away and I slept again. As I went to breakfast later, my sister called to me that she had become ill with stomach pains and asked me to send for a doctor. This I did, and after breakfasting went to my office. Shortly after two o'clock, as I was about taking my lunch, I felt the pain of the previous hours returning, so that I was obliged to ask the hotel clerk to give me a room. I was in such distress that I found it difficult to speak. Once in the room, I yielded to an impulse to go and look into the mirror of the dressing bureau to see how I appeared, and I thought it strange that I should look so well while feeling so ill, and then it struck me as being odd that there were no symptoms of illness except the excruciating stomach pain. I threw myself on the bed, fell into a quiet sleep, awoke perfectly well, and, going to my office, finished my work in comfort, after which I returned home. I went at once to my sister's room and asked her how she had passed the day. She replied that she had done nicely until between two and three o'clock, when she tried to eat and experienced the most agonizing stomach pains. She added that, when the pain was the greatest, she had yielded to a whim, and had risen to look at herself in the mrrror, in order to see if she looked as ill as she felt. This experience was followed, on her part, by a two weeks' illness, but I remained perfectly well thereafter."

My correspondent is a person of great sensitiveness; physiologically speaking, he possesses a body of negative polarity. His family ties are unusually close and strong. He was thus well fitted to feel, in his aura, that vibratory and nervous contagion transmitted by tension, that nervous effluvium thrown out by all persons at all times, but only felt by sensitives or sympathetics.

JULIUS.

LITERARY NOTES.

AS IT IS TO BE, by Mrs. C. L. Daniels, is a minute description of the future world as given to the writer by "Voices". It is a cross between Spiritualism and the *Gates Ajar* theory. Its good points are that it is ingenious, repeatedly expressive of the most rigorous common-sense, and continuously redolent of abounding faith in the goodness and the love of God. Its drawbacks are that it is fanciful, materialistic in supposing evil to be wholly material (p. 56), and with little or no perception of justice. It explicitly denies Reïncarnation and Karma as facts, though the treatment shows that neither has been read up or understood,—another warning against ambitious grappling with topics beyond present attainment. The feminine element is noticeably strong, perhaps unduly so in the intimation that the book will prove an epoch. There is a profusion of pictures, though with two exceptions they illustrate nothing in the text. If not a very strong work it is sincere and devout, and may be pleasing to sentiment even when not conclusive to reason.—[A. F.]

THE IRISH THEOSOPHIST is a 8-page monthly just started by members of the North Dublin Center who work at it nightly after their labors through the day are over. Mrs. Besant contributes an article written especially for it, "The Theosophical Life", and various items of local interest show the zeal which has projected the first Theosophic magazine in Ireland. It is particularly pleasant to see the number of lectures now given in Dublin.

OCTOBER LUCIFER in an article entitled "Life and Death" gives the report by H. P. B. of an intensely interesting conversation between herself, a Master, Col. Olcott, and an Indian. The substance has been given in H. P. B's *Mysteries of the After-Life* and in the *Key*. The serial articles continue. "Trans- and Cis-Himalayan Schools of Occultism" is more promising in its title than satisfactory in its contents, but it makes clear that an effort to reëstablish Vedic practices will soon begin in India, and that the T. S. will be called upon for increased caution and activity.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 11. Mrs. Bloomfield Moore has again been let loose on the topic of Keely, and once more proclaims the familiar marvels and eulogia. She also "drops into" poetry; not, indeed, in a profound or spirit-stirring way, but with very respectable fidelity to rhyme and rhythm. The work of arousing enthusiasm for Keely would task the most exalted literary powers, and perhaps it would be hardly fair to condemn one who without them has attempted it in vain.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves VII" is largely taken up with the negotiations on behalf of the St. Petersburg Committee with the famous

medium Slade, but it tells of H. P. B's "first occult shot", as she called it, *i. e.*, her first published utterance on real Occultism. From this Col. Olcott proceeds to treatment of H. P. B. as a writer,— her style, flood of fact, lack of method, her brilliancy and virility, etc., and of her avowal of her own discipleship in Eastern wisdom. As early as July, 1875, she affirmed the existence and knowledge of the Masters. Thenceforth the Occult Idea was the center of the joint lives of the two Founders of the T. S. Col. Olcott's first extended contribution was in a letter, "The Immortal Life", published in the *New York Tribune* of Aug. 30, 1875, and affirming his personal experience with Adepts. His present paper closes with a brilliantly-written description of a view of the Astral Light and its elementals, effected for him in his own rooms by a stranger. "The Weapons of Ancient India" and "Varieties of African Magic" are interesting. Hellenbach's third article, "Does a Subject, a Soul, dwell in Us?", is able and excellent, far more so than the feeble effort of the translator to discredit his use of the famous "argument from design", that impregnable and eternal reasoning against which hurl themselves so vainly the Atheistic contentions springing from the fancy that an effect can be without a cause. Cyril Travers makes a most temperate and courteous analysis and criticism upon the PATH's article, "The Nature of the Aura surrounding Inanimate Objects." Catechisms are multiplying in Theosophical literatnre: we have now "A Catechism of Jainism", astonishingly like to Roman Catholicism in penances, austerities, confessions, monkery, etc., and probably as fatal to a fine and elevated manhood. Col. Olcott makes sagacious observations on the utter failure of Christian missions in Ceylon—[A. F.]

THEOSOPHY AND THE SOCIETY OF JESUS, Theosophical Tracts No. 2, by Mrs. Annie Besant, begins by quoting from *Lucifer* a paragraph somewhat confusing because of its combination of variegated metaphors, but then goes on to explain in her own ever-lucid way the serious menace which Jesuitism is to conscience and even civilization. The gross immorality of its official documents is set forth, and peculiarly interesting facts show how some fragmentary parts of the lower Occult Science enable Jesuits to form magnetic circles whereby hypnotically to will suggestions into selected minds, to confuse a public speaker, and the like. Their natural hatred of the T. S. is stated, but so too is H. P. B's published assurance that the Society is protected against them. Mrs. Besant does not say that free Governments would do well to expel them as enemies to freedom, but there are some of us who so believe. (T. P. S; one penny.)—[A. F.]

THE THEOSOPHICAL RAY, a 14-page monthly, has just been begun by Boston Theosophists. The first number gives a portrait of H. P. B., and reprints, after editorial preface, the recent retraction of libels by the *New York Sun* and the sketch of H. P. B. by Mr. Judge. A copy of the *Sun* containing both was posted by the General Secretary to each American F. T. S., but many copies may have been lost in the mail, and anyhow it is well to have the matter in permanent shape. (Boston Theosophical Publishing Co., 36 Bromfield st: 5 cents; 50 cents per annum.)—[A. F.]

BEYOND HYPNOTISM, David A. Curtis, is a highly ingenious story, illustrating the fearful possibilities, or rather conceivabilities, in hypnotism of an advanced degree. It is excellently and graphically done, with many effective touches. Mr. Curtis knew H. P. B. well in her New York days, and was accorded frequent access to her presence. (Literary Casket Pub. Co.)—[A. F.]

Mirror of the Movement.

WESTERLY T. S, Westerly, R. I., was chartered on Nov. 11th with 6 Charter-members. It is the 68th Branch on the American roll.

ALAYA T. S, Santa Ana, Calif., was granted a charter on the 18th of November. It has 9 Charter-members, and ranks 69th on the roll of Branches.

ATMA T. S, New Haven, Conn, has removed its Headquarters to Room 44, Tontine Hotel, though business communications should be addressed to the Acting Secretary, Bro. M. S. Wadham, 998 Grand st. Atma hopes to arrange for a series of public lectures this winter, a step of the utmost moment because of the great importance of New Haven as a College town and a centre of so much intellectual culture.

LEAGUE OF THEOSOPHICAL WORKERS No. 1 has begun a new phase of work designed to bring into use the efforts and energies of members not in official positions for the benefit of the T. S. Some ten sorts of work are outlined thus: "Lotus Circles" on Sunday for children and youths, thus named instead of "Sunday-school"; extension of propaganda; correspondence on Theosophy with enquirers; helping Branches to obtain libraries; helping Centres in the same way; Theosophical classes; placing T. S. books in public libraries; spreading cheap Theosophical literature; committee to visit and help; miscellaneous. This move has been taken because the experience of a year has shown that to devote the work of the League to charity costs more than the results warrant, and especially so in view of the immense amount of that kind of work done by strong charitable societies. The new plan has already begun to have good results and might well be imitated by other Branches. Any information desired can be had by writing to Supt. League No. 1, at 144 Madison Ave, New York.

LOTUS CIRCLE at New York. This is what is usually called a "Sunday-School", and has been started by League No. 1. It is held at the hall of the Aryan T. S. Miss Chapin of the Brooklyn Branch began it, and a good deal of help was gotten from the work of the San Francisco Sunday-school kindly described by the ladies of that Branch for this very purpose. The name is new and is capable of being used in the work itself, as by dwelling on the Lotus, by calling classes or members "leaves", and what not. Songs have been printed out of the League funds. It has been running three weeks, five classes have been formed, and at the last session about twenty-five were present. But the palm for being first in this sort of work belongs to San Francisco.

ARYAN SUNDAY EVENING LECTURES in November were: 6th, *The Three Objects of the T. S.*, Miss Katharine Hillard; 13th, *Hypnotism and Memory*, William Q. Judge: 20th, *Duty*, Dr. A. Keightley; 27th, *The Birth of a Theosophist*, Alexander Fullerton.

HARLEM SUNDAY EVENING LECTURES in November were: 6th, *Theosophy as a Religion*, Alexander Fullerton; 13th, *The Difficulties of an Enquirer*, Miss Eleanor B. Hooper; 20th, *The Three Objects of the T. S.*, Miss K. Hillard.

BROOKLYN SUNDAY EVENING LECTURES in November: 6th, *Patanjali*, H. T. Patterson; 13th, *The Common-Sense of Theosophy*, Alexander Fullerton; 20th, *The Veil of Maya*, H. T. Patterson.

HARVARD T. S., Cambridge, Mass., was chartered on Nov. 25th. It consists wholly of students in Cambridge University, has eleven charter members, and is 70th on the American roll. Its formation is largely due to the lectures and labors of Bro. Claude F. Wright.

BROTHER CLAUDE F. WRIGHT has been in Boston for the past two weeks, and has succeeded in infusing a great deal of life into the Branch: his plan of admitting visitors to the Thursday evening meetings by ticket only has had the effect of crowding our Rooms to their utmost capacity. In addition to the Thursday lectures, he has given lectures every Sunday evening, also to crowded houses. The following is our syllabus: Nov. 3d at Chickering Hall, *Theosophy and Christianity*, William Q. Judge; Nov. 10th, *Dreams*, Claude F. Wright; Nov. 17th, *Rationale of Brotherhood*; Nov. 24th, *A Conscious Universe*; Dec. 1st, *Reincarnation*; Dec. 8th, *The Fettered Soul*; Dec. 15th, *Death*; Dec. 22d, *What Heaven Really Is*; Dec. 29th, *Conscience*. The monthly Conversazione held on the evening of Nov. 12th was well attended by members and visitors: a musical programme was provided by some of the members, and tea, coffee, and light refreshments served; the Rooms were tastefully decorated, and the occasion proved a most enjoyable one. The *Secret Doctrine* Class and the *Key to Theosophy* Class are both well attended each week.—[COMMUNICATED.]

CINCINNATI T. S. Tuesday evening lectures in October were: 4th, *Dreams*, Mrs. J. D. Buck; 11th, *Dreams, their Basis in Physiology*, Dr. Thos. M. Stewart; 18th, *The Septenary in Man and Nature*, Dr. J. D. Buck; 25th, *The Seven Planes of the Universe*, Mrs. D. C. Lockwood. November lectures were; 1st, *The Idea of God*, Mr. William A. Schoenle; 15th, *The Astral Plane and the Astral Body*, Dr. Thos. M. Stewart. The attendance has been from forty to sixty at each meeting, the discussions are becoming more general, and the interest seems increasing. This is the seventh year of existence of the Branch T. S. in Cincinnati. On Tuesday evening, Nov. 15th, preliminary steps were taken in the organization of Study Evenings, and admittance allowed only to members and associate members. Brother Edwards, who has just returned from New York and Boston, has suggested plans somewhat similar to those in use in the East, and it is to his interest and earnestness that this plan has been again suggested here, and this time it looks as if it would be successful. The Branch Library has been enriched to the extent of $100.00, a donation from one not as yet a member of the T. S., but one who sees that the tendency of the T. S. and the spirit of its members are first and last for TRUTH. Our President, Dr. Buck, has, since last report to THE PATH, again lectured in Dayton, and the interest there seem rapidly increasing.—[COMMUNICATED.]

THE ANNIE BESANT BRANCH at Fort Wayne, Ind., is in a most flourishing condition, the Thursday evening meetings are well attended, the members are always on hand, and seldom an evening but finds at least a half-dozen or more interested strangers. The ladies' Wednesday afternoon meetings are becoming very interesting. Mrs. Julia B. Taylor has taken her headquarters in the Society's rooms, and is there from 9 a.m. till 4 p.m., thus keeping the library open for those who want to drop in and read Theosophy, and her genial manner is attracting inquirers every day. We believe the best way to spread Theosophy is to be a Theosophist yourself.—[COMMUNICATED.]

THE TWO BRANCHES IN PITTSBURG, Pa., the Iron City T. S. and the Vishnu T. S., have consolidated under the name of the former, and the united Branch

has been joined by a number of members-at-large in that region. This gives it a membership of 24, and there is a warm determination to begin active work and to impress the surrounding region. The consolidation of the two Branches reduces the number on the American roll to 69. The Secretary is Miss Sophia A. Macmillan, Box 377, Wilkinsburg, Allegheny Co. Pa.

Pacific Coast Items.

Mr. L. P. McCarty of San Francisco lectured in San Diego Nov. 3d, on "Ancient Freemasonry and Occcultism: are they Identical, Theosophically Considered?"

Dr. Griffiths, the Pacific Coast Lecturer, visited Redding, Calif., on Oct. 31st, and lectured on "Theosophy, Reïncarnation, and Karma". The editor of the *Free Press* and the Superintendent of Public Instruction were of the audience, and the latter put many questions. At Red Bluff, Nov. 3d, the lecturer spoke on "Karma and Reïncarnation".

At Chico, the educational centre of Northern California, Dr. Griffiths lectured on the 6th, the audience being large and including the Principal of the Normal School. Besides asking questions, the Principal afterwards came forward and introduced himself, saying that he had read something upon Theosophy and that the School Library contained Theosophical books, but that he had never before heard a lecture thereon. He expressed great interest. A number of teachers and older pupils were present and took notes.

At Marysville on the 9th the lecture was upon "Theosophy and the T. S.". Bros. William Henderson and Geo. Laing assisted, the former leaving his business in an neighboring town. Rev. Leonard Garver, Presbyterian, made no pretense to refute the lecturer's arguments, entirely avoiding them, but attempted to ridicule Theosophy and call it irrational as offering neither foundadation nor proof. Asked if he had studied the subject or possessed information upon it, he had to reply in the negative. When told of some eminent scientists belonging to the T. S. and of other leading thinkers in the West, Mr. Garver experienced the recoil of his laugh and wilted.

Willamette T. S, Portland, Oregon, rejoices over the public interest in its Sunday meetings. At the last one in October fifteen persons were standing and thirty were turned away, unable to enter. On Jan. 1st it is purposed to secure a larger hall. The distribution of leaflets has its usual good effect. So here, as everywhere that real work goes on, Karmic fruits show themselves.

The Pacific Theosophist gives very full account of the proceedings at the Third *Ad Interim* Convention at San Francisco, with the various Reports and a paper by Mr. E. B. Rambo upon "Judas Iscariot". Nothing can be more cheering than the account of the astonishing work done upon the Coast, the tracts mailed, literature distributed, lectures given, meetings maintained. Over 90,000 tracts had been printed by the Committee, and the copies of the *New Californian* and the *Pacific Theosophist* circulated numbered 33,500. In six months the Lecturer had travelled 6000 miles, visited 37 towns, and spoken 90 times exclusive of Branch meetings. All this great work was made possible through the offerings of whole-souled Theosophists, many of them poor. Some few pledges had not been redeemed, perhaps through inability. Indeed, when one considers what may be done if F. T. S. will only supply the means, and also what a Karmic blessing it is to be in the Society and thus allowed to par-

ticipate in its support and work, any urging to liberality would seem needless. Mr. Rambo's paper reminds Theosophists of all this, and asks them to so help their Branches, the Coast propaganda, and the Sectional centre that the land may be irradiated with the Light of Theosophy and the Masters' favor be found all through the Section.

THIRD VISIT OF MRS. ANNIE BESANT.

America has again the privilege of hailing the return of Mrs. Besant, this time for a stay of two months. Sailing on the 23d of November, she arrives in time for lectures in New York upon the 2d and 4th of December, the subjects being "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". Thence she proceeds to the Pacific Coast, whereon she will pass sixteen days, the journey to and from being broken by lectures at Toledo, Cincinnati, Chicago, Milwaukee, St. Louis, St. Paul, Fort Wayne, and other towns of note. So rapid a tour will allow little opportunity for private gatherings of Theosophists, but the sensible will perceive this and not murmur, and the non-sensible would not profit by such anyhow. All of either category can attend her lectures and be stirred by her eloquence, and will promote a fourth visit by doing so. Dates and subjects will be fully stated in local advertisements, and the price of tickets will be as low as the expense of such a tour makes possible.

ADDRESSES AT THE CONVENTION OF 1892.

After numerous and irritating delays, delays which have exposed the General Secretary unjustly to the animadversion of subscribers, the Convention Addresses have at last appeared. Although months behind time, even not yet trimmed, and with a mistake upon the cover, the pamflet is very pleasing to the eye, and the introduction of red type and a colored initial letter adds much. The contents are: "Cyclic Impression and Return, and our Evolution", William Q. Judge; "Schools of Metaphysical Healing", Dr. A. Keightley; "Materialism and Spiritualism *versus* Occultism", Dr. J. D. Buck; "Some Thoughts on Reincarnation", Geo. R. S. Mead; "Theosophy and Nineteenth Century Pessimism", William E. Gates; "The Way to the Path", Mrs. Maude L. Brainard. The pamflet may be ordered from the General Secretary's office for 20 cents in stamps or otherwise. It was printed by subscription.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in November				$1690 47
Contributions since November report:				
Members of Aryan T. S.	$338.47	R. O. R. B.	$ 1.00	
E. M.	3.00	E. G. D.	20.00	
P. v. d. L.	2.00	G. C. B.	1.50	
L. L.	3.00	E. B. R.	10.00	
E. C. M.	5.00	W. T. P.	10.00	
L. H. K.	2.00	E. W.	5.00	
				400 97
Actual deficiency Nov. 22d				$1289 50

Retire to your sleep, O man, with a thought of the True Self, so that with the same thought you may rise.—*Book of Items.*

OM.